An ELEGY upon the Death of that able and faithful Servant of God, Mr. *Samuel Sowthen*, who died the 2d of *July*, 1665.

COme, penſive Pen, thy mourning drops diſtil,
And let thy ſable Tears this Paper fill:
Yea, ſhouldſt thou not ſtay here when this is done,
But ſtill proceed to wet more cheeks than one,
Thou wouldſt companions have; ſome are oppreſt
With heavineſs; ſorrow hath fill'd each breaſt,
And ſtreaming Tears (the *Indices* of Grief)
Flow from their Eyes, to give their hearts relief:
For SAMUEL SOWTHEN's dead, a man ſo rare,
That few are left that with him might compare.
*Pro.*23. He was that Son of which the Wiſeman ſpake,
24, 25. From whom his Parents did much Honour take.
He was a Husband, and a Parent dear,
And to his Brethren bore a love ſincere.
A Maſter gentle; his Vicinity
Was peaceful, doing no man injury:
And to his Friends a faithful Friend indeed,
Ready and helpful in a time of need.
Courteous and affable, ſober, and wiſe;
Safe was his Counſel, worthy his Adviſe.
All his Acquaintance ſenſibly perceive,
That by his abſence they a loſs receive.
So full of Goodneſs was his Spirit fill'd,
That to his Perſon it did luſtre yeeld.
As God of this world's Good had giv'n him ſtore,
So was he bountiful unto the Poor:
Of what God did beſtow on him, a part
He did beſtow on them with chearful heart.
But though theſe things declare a vertuous mind,
Yet greater ſtill than theſe remain behind.
For his ſublim'ſt, his higheſt commendation
Ariſeth from his careful obſervation
Of thoſe Commands, thoſe Laws, thoſe Statutes all,
Which God hath made, and charged great and ſmall
To keep inviolable; thoſe kept he
Placed before his eyes continuallie:
And thoſe he made the Standard of his wayes,
Directors of his Actions all his dayes.
Thoſe choice Perambulations, which did pleaſe
His heav'nly mind, were compaſt-in with theſe:
Wherein he found Paths lovely, large and ſweet;
Light to his wayes, a Lanthorn to his feet.
The Goodneſs, Mercy, Bounty, and rich Grace
Which he found was in God, cauſ'd him to place
His truſt in Him alone; his care he caſt
On Him alſo, whoſe care his own ſurpaſt.
By which means freed from ſuch Anxieties,
Diſquietneſs of mind, Perplexities,
Which commonly do hinder and annoy
Men, when for God their hearts they ſhould imploy.
Being free (I ſay) from theſe obſtructions noted,
And from ſome others too, himſelf devoted
To ſerve the Lord with all his pow'r and might,
Obſerving what was pleaſing in his ſight:
Whoſe Dictates and whoſe Will he would obey,
And teach them too, though men in Pow'r ſaid nay.
For that which he had heard and ſeen of God,
He could not chuſe but ſpread the ſame abroad.
By painful labour night and day he wrought,
And ſpent himſelf, that others might be brought
Into the Fold of Chriſt, and there continue
Among the number of that bleſt Retinue;
Who wait until he ſhall again deſcend
In Clouds, as heretofore he did aſcend;
And that they might be free from ſpot or ſtain,
Meet to be Kings with Chriſt, their head, to reign.
Such zeal for God did in his breaſt reſide,
That when he ſaw his Laws were nullifi'd,
And humane Ordinances plac'd in ſtead,
It to his pious ſoul much trouble bred.
To check which inſolency (bold and daring
Of God himſelf) our *Sowthen* was not ſparing,
As well by openly declaring, as
He by his walking exemplary was:
For he well knew that the Prerogative,
In Sacred things to be Legiſlative,
Was His alone, whoſe Wiſdom, Goodneſs, Care,
Exceedeth humane skill and judgment far:
And for his Church, whate're was neceſſary,
Appointed hath, from which they ſhould not vary;
Nor hearken to the voice of any ſtranger,
That tells them in their liberty is danger;
Or, that the Way of God in any thing
Was ought too ſtrict, or would an evil bring.
Wherefore he mightily endeavoured
That all might by God's Word alone be led:
'Cauſe thoſe who do with humane Laws comply,
Do in their works God's Soveraignty deny.
And though from men he had but ſmall regard,
From God he knew he ſhould have great reward.
Some ſaid he was too ſtrict, becauſe he could
Not yeeld to that which many others would.
Let theſe beware leſt they too looſe be found,
Unſtable in their wayes, at heart unſound.
For *Feſtus* thought *Paul* did his wits outgo, *Acts* 26.
When what he ſaid was true and ſober too. 24, 25.
The *Jews* likewiſe ſuppoſ'd they ſpake no evil,
When they affirm'd the Juſt-one had a *Devil*. *John* 8.
Beſides, God oftentimes complaining, ſaid, 46, 52.
MY Word, MY Law, MY Voice y'have not obey'd: *Jer.*9.13.
But have, as though my Judgments you forgot, & 11.8-10.
Been doing things *Which I Commanded Not.* *Jer.*7.31.
Alſo, *your fear to me is taught by Men.* *Iſa.*29.13.
Theſe Scripture-ſayings, and more like to them,
Do mount unto a pregnant Teſtimony,
That no Command, no Law, no Ceremony
Ought to be practiſed, but only thoſe
Which God himſelf did order or impoſe.
And others ſhould, as contrary to him,
Be diſregarded quite, though ne're ſo trim;
As being a diſloyalty to Heav'n,
When any Honour unto them is giv'n.
Elſe know I not what ſuch-like ſayings mean,
Nor what 'tis to be ſpiritually unclean.
But I ſhall leave theſe men to ſtand or fall
To their own Lord, who them to count will call,
And now again return to him, who is
Upon his way unto eternal Bliſs.
His Spirit and Gift in Prayer did excel,
And he accordingly improv'd it well:
Ne're ſaying to this gift of God, Give way
Whilſt I ſometimes by mens aſſiſtance pray.
This was enough, and better far than Man
Could help him to, and do the beſt he can.
But now he's gone, God hath ſo judg'd it fit,
And 'tis our duty humbly to ſubmit.
Yet cauſe the loſs is great, his worthy Wife,
Who tendred him full dearly in his life,
Can ſcarce be comforted, cauſe ſhe's alone,
And her ſo much eſteemed Friend is gone.
His Parents and his Brethrens faces ſhew
Their love to him, as his to them, was true.
His Conſort's Siſter grieves too (for another)
Saying he was like Father more than Brother.
Alſo his Chriſtian Friends are much affected,
Cauſe ſuch a Member is from them diſſected.
The World have loſt him too, who was a debtor
Unto them in ſuch things as were far greater
Than this life could afford: and know God uſeth
To take from man that good which he abuſeth.
Let's all therefore redeem the time miſpended,
Repecting what ſhall be when life is ended.
But in the midſt of grief we comfort have,
For he that now is laid into his Grave,
With heart believ'd, with mouth he Chriſt confeſſed,
And died in the Lord, and therefore bleſſed
He is pronounced by the Holy Ghoſt,
Cauſe now with toyl and labour he's not toſt;
And 'cauſe his works do follow him, that he *Rev.*14 13.
May live in Glory to eternitie.

FINIS. 51.